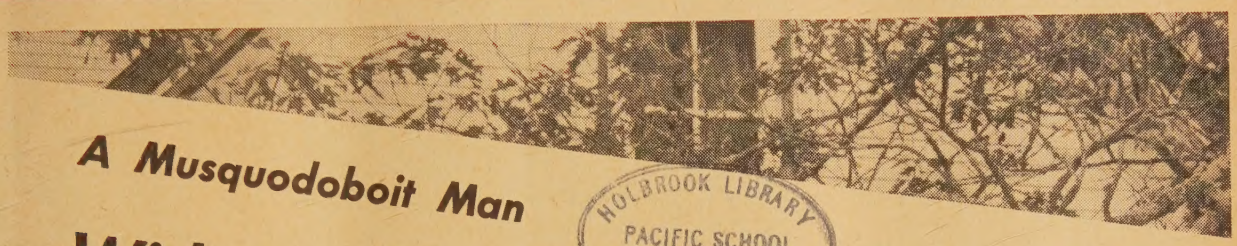
SEPTEMBER 15, 1961

THE UNITED CHURCH

OBSERVER



A Musquodoboit Man With a Bride and Ten Churches

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OF RELIGION

See page 12

Slaunwhite

THE REV. AND MRS. K. WILLIAM FRASER

A Christian Under Communism
by Alex Liepa

When A Child Asks About Death
by Nancy Cleaver

Letters

Not Supported by Scripture

Dear Sir: In reply to the Rev. William A. Collins, who has written, "The Kingdom of Heaven is not a democracy and neither must the Church be" I submit that whilst a democracy can go by default, and need purging by the Word of God, so too can a bishop. . .

The tradition in the Anglican Church not to have communion with Protestant denominations, which though orthodox in faith do not have the apostolic succession through the bishops, is a tradition which cannot be supported by the Word of God. . .

If Anglicans were to practise intercommunion with the United Church, and United Churchmen were to kneel for prayer with the Anglicans, we would be that much nearer to church union, and we would be conforming to the Word of God.

Williamstown, Ont. Henry Boston

Psychological Weight

Dear Sir: In a recent issue of **The Observer,** the WCTU criticized the Rev. Arthur Packman for not being a "total abstainer," when he visits the beverage rooms. On these grounds they felt they could not give him their support.

Mr. Packman, I believe, has psychological reasons for not being a total abstainer under these conditions. If he **was**, his opinions and ideas would not carry much weight among people who like a glass of beer or wine. His idea is to be "with" them and I feel sure that his words would carry much more weight and he would influence them much more if he occasionally has a little beverage in his glass and occasionally "takes a sip."

Mr. Packman . . . is furthering the cause of "temperance" 100% more by his practical example than by millions of words uttered from the pulpit. . . I am sure that all **real** Christians will feel the same.

Mrs. Hilda Wood

North Battleford, Sask.

Thanks to Columnist

Dear Sir: I wish to thank Jean Shilton for her article on books for children, published in the August issue of **The Observer**. . .

There is nothing that will replace the gems of literature in the growing-up stage of a child's life. . . We must keep before our young people the best of reading material. The story . . . may grow dim in their minds with the passage of time, but the treasure that was therein will enrich their lives for evermore.

(Mrs. C. J.) Mary Smith Scott

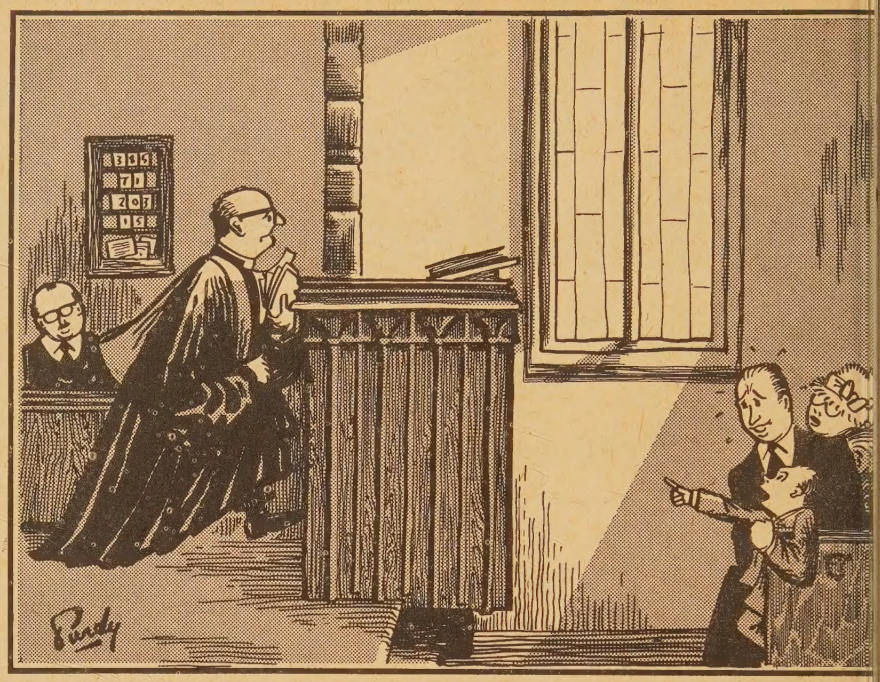
Hamilton, Ont.

Unobtrusive Conducting

Dear Sir: Some time ago, a question was asked about the "awful" custom of choir-masters conducting from a music stand in the centre of the chancel during service.

During a recent visit to two cathedrals in England, I had the opportunity to be close to the choirs which were conducted, not from the centre of the chancel, but from within the choir, with a slight movement of the hand. If those choirs who sing together every day of the week, feel conducting necessary, I don't think we should cavil, as long as it is done unobtrusively. It can be done that way.

Nanaimo, B.C. L. A. Warren.



"You said he'd be preaching from the barrel . . . that's a pulpit!"

RICL, Too

Dear Sir: **The Observer's** Letter From London, August, 1961, carried a report of the spreading to yet a third country of the effort by the mass communication industry to stress the importance of religious faith and regular worship.

"Religion in American Life" (RIAL) and its Canadian cousin, "Religion in Canadian Life" (RICL) are both served by advisory boards widely representative of the denominations. RICL at present concentrates its work in radio, television, and posters.

Religion in Canadian Life,
Toronto, Ont. W. John Dunlop,
Honorary Executive Director

A Haunting Idea

Dear Sir: For months now an idea has been haunting me, and I think I should pass it on.

The idea is simply this: that each person who has a minister as a close personal friend, should request that minister's assistance in preparing his own funeral oration on a tape recorder. Just think of the impression that would be made on the mourners upon hearing the voice of their beloved giving advice and consolation!

With this idea The United Church of Canada will prove that it is one of the more progressive churches of the century, as it did with the publication "Life and Death."

Simcoe, Ont. Clifford H. Wy

What's Minister's Job?

Dear Sir: A reason for the inadequa supply of young ministers might be t chaotic mixture of the work, which hardly a job at all. We need to be mo definite in our propaganda for the mi istry, and keep to the priorities of o calling.

A minister was scolded for rushi down to the railroad every day to s the one and only train go by. He repli to his vestry: "I preach, teach, rai money, marry, bury, run affairs, take t chair at this and that. I will not give seeing the train go by every day. It's t one thing around here that runs by itse and that I don't have to push."

(Rev.) David G. Hawkin

St. Mary's Rectory,
Birch Hills, Sask.

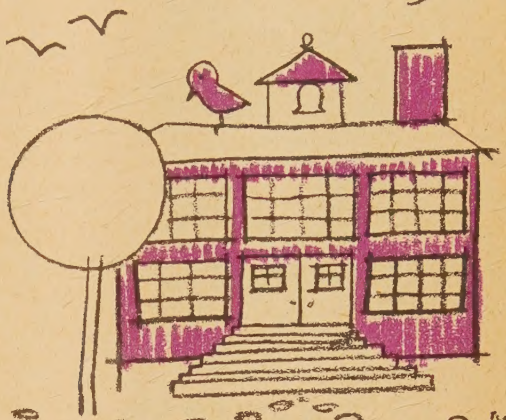
A Ten-mile Area

Dear Sir: Letters from two peop recently to **The Observer** spoke making "afghans for shipment oversea and making the church "the leader in massive effort to help the underdevelop countries help themselves."

If these two people would survey ten-mile area around them they wou discover the underdeveloped country a the overseas they are looking for. Th would discover that Canada is also land of deficits — children needing a older citizens with problems, invalidis medical needs, clothing needs, unemplo ment, and spiritual vacuums—to furni them and their friends with work for long time. . .

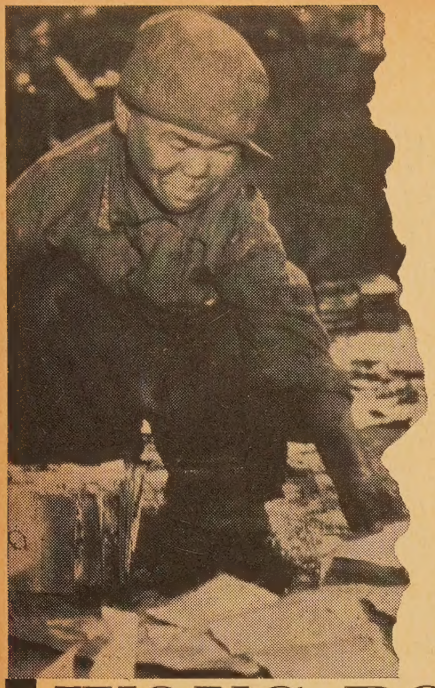
Windsor, Ont. John Dow

back to school
for another
year and then



another and
another
and then
perhaps
with my parents
encouragement
I may some day
become
a minister

THE INTERBOARD COMMITTEE ON RECRUITING FOR CHURCH VOCATIONS 85 ST. CLAIR AVE., TORONTO 7



WONG PO

OF TIN CAN ALLEY

To WONG PO, boy beggar of Korea, a tin can littered alley is home. To him the sound of tin is music to the ear. For Wong Po at eight years of age, supports himself by flattening tin cans for a scrap dealer. Later the tin is joined together for roofing material. But Wong Po doesn't have a roof over his young head. His meagre income seldom provides sufficient for daily food . . . scrounging through garbage often augments the tiny bowl of rice.

Beside better food, Wong Po needs a roof over his head, a wash with soap, and clean clothing free from lice. As a flattener of tin in the back alleys of Korea he can never hope for these necessities.

Wong Po's employer doesn't collect children, just tin cans. It's going to take a loving child collector to change Wong's life. Friends of the Christian Children's Fund of Canada are helping these desperate refugee children. But what of Wong Po and his kind? They, too, need a friend who will lift them from the darkness of Tin Can Alley. Just Ten Dollars a month will aid a child in Korea or Hong Kong. The child's name, address, story and photograph with the privilege of correspondence is provided the donor.

For information write: Barry L. Penhale

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Name .....
Address .....
Place .....
Province .....
Gifts of any amount are welcome.

Dr. McLeod speaking

I WANT to speak about the silver cross of Iona. It is worn by the moderator of The Presbyterian Church of the United States; that is the name given to the southern Church. It depends from a chain worn around his neck and there are no other insignia to distinguish his office.

In the Assembly at Dallas, Texas, where there were 250 ministerial commissioners, there were only two clerical collars — one worn by the moderator of the Presbyterian Church of Ireland, and one by myself. That is only a comment, not a criticism. At any rate, it gives conspicuity to the Moderator's cross.

Three silver crosses were brought from Iona to the Presbyterian Churches of U.S.A. They were the gift of someone who stipulated that they be worn by the Moderators of the then separate Churches, and if and when Churches united, the crosses of the uniting Churches were to be melted into one. Two northern Churches have united — their crosses are one; the southern cross is still separate.

I spoke of this in bringing my greetings from The United Church of Canada. Iona's Columba had come from Ireland; he had given the gospel to Scotland. Scotland has given it to many parts of the world.

My fathers were of the Western Isles for centuries and were heirs of this gospel. The evicted Selkirk settlers likewise had figuratively carried this silver cross to the Red River. The parish minister of Iona was in Winnipeg a year ago to atend the ordination of his son — David Stivens, now a missionary for Rhodesia. And, as everyone knows, George MacLeod's is a large part in sending out the Island Cross.

So the silver symbol goes east and west and north and south from the little island, to give its lustre to the world—"its radiance streaming." I expressed the hope to the Assembly that, whenever the Iona crosses might actually be one—they might *already* be melted in all our hearts, "Ut omnes unum sint."

Ontario's Gift to the Future and Homage to the Past

ONTARIO

The chain of parks and historic sites stretches along the St. Lawrence Seaway, between the Bay of Quinte and Adolphustown in Eastern Ontario, and is not equalled anywhere in North America. Administered by the Ontario-St. Lawrence Development Commission, over 6,000 acres of parkland are now available for swimming, picnics and camping.

Two of the interesting historic sites which visitors can see are Old Fort Henry at Kingston, and the Upper Canada Village at Morrisburg. They are fascinating glimpses into our nation's history. And to further attract visitors to this area, the Ontario Government has provided many opportunities for holiday pleasures.

The Ontario-St. Lawrence Development Commission
GEORGE C. CHALLIES, CHAIRMAN

ONTARIO DEPARTMENT OF COMMERCE AND DEVELOPMENT
HON. W. M. NICKLE, Q.C., MINISTER
CDE 61-9-1

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THE UNITED CHURCH
OBSERVER

SEPTEMBER 15, 1961

Published under authority of The General Council, The United Church of Canada, by The United Church Publishing House

Book Steward: C. H. Dickinson

Editor: A. C. Forrest

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Business Manager: W. J. Bradshaw

Advertising Manager: J. C. Johnston

All changes of address should be sent to the business offices: 299 Queen St. W., Toronto 2 B, Ont.

Editorial Offices: 85 St. Clair Avenue East, Toronto 7, Ont.

Business and Advertising Offices: 299 Queen St. W., Toronto 2 B, Ont.

Members of the Audit Bureau of Circulations, The Canadian Church Press, The Associated Church Press of America, Religious News Service.

22 issues per year—the first and fifteenth of each month except July and August (one issue each) Subscription rate, $2.00 per year, to any address in the world. Single copies 15c.

Authorized as second class mail, Post Office Dept., Ottawa.

Old Series, Vol. 131, No. 19 - New Series, Vol. 23, No. 12

ABC Circulation this issue: 299,479

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Committee on Faith at work

IN THE NEXT ISSUE

They Study The Faith
by A. C. FORREST

Danger, People Reading
by ROBIN SMITH

Observations

AFTER DR. HUGH McLEOD'S election to the Moderator's chair just one year ago, he was asked by a reporter if there was any special task he would like to accomplish. He said he would like to get to know his brother ministers and if he found any of them discouraged, he would like, if he could, to help.

ONE YEAR AND SOME TENS OF THOUSANDS of miles later, we asked him to tell us what he thought now of the ministers of the United Church. Sometimes when you ask Dr. McLeod a question like that his reply may be a wonderful anecdote from Owen Sound, the prairies or Vancouver Island, or a quotation from the poets, or even a page seven piece like "The Breaking in of Glory," something we believe you will find is encouraging.

* * * *

● LAST MONTH A LATVIAN "New" Canadian, whose land has been unwillingly incorporated into the USSR, visited our offices. When leaving his native land, he said, they sang Luther's great hymn, "A Mighty Fortress is our God," and as they sang, many of them in tears, they pledged not to forget to pray for their brethren who were left behind. He says he feels Canadians are sometimes forgetful of their brethren in bondage there.

READERS WILL REMEMBER what that hymn meant to those who lived under another tyranny. When the Nazis in 1940 ordered Bishop Eivind Bergrav of Norway to report to the police station in Oslo each day, hoping to humiliate him, he dressed in full canonical robes and marched down the street. Thousands of Norwegians marched behind him and sang the Luther hymn. The Nazis then took steps to amend it and forbade the singing of the verse that refers to "the prince of ill"—for the Norwegians obviously meant Hitler. This year, they sing it—softly—in East Germany.

NOW IN LATVIA the Lutherans have a new hymn book, and the communists have amended the hymn, also. See our story, page 8, written by one who escaped.

* * * *

● SOME PEOPLE ARE AMAZED TO HEAR of newly ordained ministers having five or six churches. But our cover story on page 12 is about a young minister who was ordained in Sackville, N.B., last June and given ten churches in Nova Scotia.

WE OFTEN HEAR THAT church suppers in the Maritimes are among Canada's best. Last July, the ladies on Mr. Fraser's new charge held one, where they introduced their minister to an old custom: he had to sell the tickets. The Rev. William Fraser wasn't flustered, but he did blush when one visiting woman approached him in the crowd, smiled delightedly and said, "I remember you when you were a little boy. You tried to bath our cat."

HIS TEN CHURCHES are in the Musquodoboit Harbour area, not to be confused with Lower Musquodoboit, Upper Musquodoboit or Middle Musquodoboit. According to local legend, the Indian meaning of Musquodoboit is "rolling out in foam." Or if you prefer a more romantic version, some of the villagers claim an old man once tried to coax his horse over a hill with the words, "must go Dobbin." (Dobbin didn't go at first and by the time he did move, the horseman's words had eroded to "Musquodoboit.")

* * * *

● A BRIGHT IDEA occurred to us as we looked up the marriage statistics for an editorial on the marks of a Christian home (see August issue). Wouldn't it be a great way to increase OBSERVER circulation if a subscription to the church paper were provided for each of the 28,000 new homes created through United Church marriages every year! Many of the young people will go from homes where the church paper has been a part of the life. If parents, congregations, or some organization such as the couples' club, provided a subscription for each new family, we believe it would be of value. It certainly would please us.

Editorial

Berlin and the Church

BERLIN is a crisis for the churches, too. For the Christian Church is the only German institution that remains united across the closed borders. And East Berlin is the one place in the world where people, forced to live under communism, can take a look at the free world, and free people can look behind the curtain to see what it's like.

"The status of West Berlin must be preserved," Bishop Otto Dibelius told THE OBSERVER last year. Dibelius is one of the world's great Christian leaders who sometimes despairs for the future of the church in communist lands.

For East German authorities have been trying hard to destroy the church, or force it to destroy itself by blessing their regime. And there are many in West Berlin who fear that if this goes on for two or three generations, the Church in East Germany will be gone.

THE OBSERVER has told the story of East Germany: how authorities refuse to grant permission to repair old churches, and then condemn them as unsafe and order them torn down; how they refuse permits to erect new churches in the suburbs where they are most needed.

What they have done to the church buildings is trivial compared to what they have done to young Christians and their pastors. Young people are forced to go through a state ceremony patterned on the confirmation service. (This was an old Hitler device borrowed by the communists.) Young people who do accept Christian confirmation are discriminated against. Pastors are frustrated, robbed of prestige, forced to do secular work to live.

But there are two things these people could do. When it got too rough they could go to West Berlin and see how the other half lived. Pastors could renew fellowship with their brethren in the West. Families divided by the border could be reunited. Or if life became unbearable, they could stay in West Berlin as refugees, and within hours be cleared and flown out to a welcome and a job in West Germany.

Pastors and priests, of course, do not become refugees. They have been asked by their churches to stay with their people. But at least they could get some fresh air and fellowship in West Berlin.

Naturally the communists hate this little island of democracy in their world. It's bad propaganda for East Germans to be able to see how their brethren live in the well-subsidized show-window of the west, or attend the movies or worship in the beautiful new churches of West Berlin. "It's our spires they hate the most," Bishop Dibelius says. Communists know it's bad when West Germans are able to look briefly into East Berlin and sense the way they have to live in the "workers' paradise."

It has become popular for commentators to condemn the action that divided the city and left such an island in such a sea. And certainly it is a hot-bed of espionage and propaganda, the most explosive spot in the world.

But it has left a doorway and a window between the East and West. "As long as the fresh breezes can blow through West Berlin, we can still have hope for the East," Dibelius says.

SYMBOLISM, DUST AND DEAD FLIES

THE United Church is getting hot for symbolism. Young ministers whose uninformed and disaffected members used to threaten they would join the Presbyterians or Baptists if a cross were placed in the chancel, are safe now. The Presbyterians, Baptists and even some of the Pentecostals are using numerous symbols, too.

While some of this is so much ecclesiastical haberdashery, much of it is good. Basically it reflects a revived appreciation of the church's treasury of liturgy and tradition. It accompanies Protestantism's returning emphasis on Biblical theology.

Symbols teach through the eye truths which are seldom conveyed by the ear. Many truths are better felt through a symbol than conveyed through a sermon. We ask only one thing, that those who introduce symbols know where they came from, what they mean, what they are meant to do—and then with sensitivity help their people to understand them.

But we protest another kind of symbolism common in Canadian churches. They are the signs of carelessness and neglect. We see them on the piano tops, and in the unweeded flower beds of our churches. We don't like old OBSERVERS stuffed in broken windows, mismatched rubbers and mitts from last winter taking up space in the vestibule, tattered, coverless hymnaries in the pew racks.

Nor piles of dead flies on the sanctuary window sills!

A while ago, in western Ontario, we visited a beautiful new church, famous for its lavish use of symbols. It had symbols all right. Doors were locked during the tourist season, flower beds were weedy, an old announcement for a past event was displayed on a sun-bleached notice board on an untrimmed lawn.

The symbol was that the congregation — it wasn't United—had a lot of money to spend on display, but little time to make the house of God the object of its tender care.

We would rather see a simple building, even an ugly one, cared for with gentle hands, and visited regularly by a faithful people, than view a neglected architecturally-planned pile of expensive stone, complete with stained glass and rich in Greek letters.

THE UNITED CHURCH OBSERVER

SEPTEMBER 15, 1961

From the Moderator

THE BREAKING IN OF GLORY

by HUGH McLEOD*

WHEN at their best, our congregations are not competitive. I have many proofs of that from my own ministry. Last summer at Lake of Bays, Ont., we had a visit from Dr. and Mrs. Whitehouse of Vancouver. He and I were neighbours in Victoria for ten years. Our great congregations were a block apart; they were as one except that we were under different roofs. If, by the way, there is ever a competitive spirit as to numbers and the like, prayer in one's vestry for one's brother minister and his people is an excellent corrective.

There may be competition and even rancour if there is a failure of sensitiveness to the Unseen or to our brother; and sometimes even a diffident sensitiveness may bring a breaking in of glory.

Enigmatic Scots

Many years ago, Whitehouse was in Saskatchewan. He was from England, a young man, and very sensitive to the Scottish atmosphere at one of his "outside points." He felt that he could not reach these silent and enigmatic Scots. One day in bleak mid-winter, an elder from there requested a drive with him to the next preaching place on the field. He consented, and was quite sure that this member of session was going to break the news of their dissatisfaction. So, they drove over the snow.

"We had a meeting of the session and the elders asked me to take the opportunity to have a few words with you on their behalf," said the elder. Well, this was it!

"They have noticed that you are very cold when you reach our church, and wondered if you would accept a fur coat as a gift from our people." The coat warmed him on many later journeys, and the memory has warmed his heart ever since. A sensitive minister and a sensitive people were met. It was a mutual attitude which was hospitable to the breaking in of glory.

My wife and I were coming out of the dining-room at Mount Allison at Conference time in June. Only a few were still at the table. Two young couples were seated near the door and we stopped to speak to them. The two men were ordinands. "Where are you going?" I asked. "We are among the lucky ones; we are going to Saskatchewan." The Frys said, "We are going to Lanigan and Drake." The McLeans said, "We are going to Strasbourg."

I told Whitehouse about it; naturally we were both interested. Strasbourg was one of his earliest fields, and Drake was my very first. Here they were from Pine Hill, bound for the prairies in our footsteps, from homes where families had waited upon the Unseen, places of the fledging of dreams.

Envy Young Ministers

How my wife and I envied these young couples! We know Saskatchewan; it fostered our youth and cradled our children. It will lay its spell of love upon the Frys and the McLeans as it did upon the Whitehouses and the McLeods. These young people of the sensitive spirit will find kindred spirits waiting for them on the prairies, sensitive to the deeps that call from minister to congregation and from God to both. So it will be for all our ordinands and all their people.

Sensitiveness is evidenced in so many ways. Whitehouse recalled a story of Alberta days. R. B. Bennett was a lawyer in Calgary. One of our ministers, Mr. Haggith, had gone into his office to request a subscription for the church. It was an off-day for Bennett and he turned on Haggith. "I am tired of fellows like you coming into this office; I have nothing for you!"

Mr. Haggith apologized, withdrew, but when going out Bennett called him back. "I am sorry for what I said, Mr. Haggith; I am going to write a cheque as you request, and I am going to ask my partner to do the same. If it weren't for fellows like you, fellows like me would rot."

So to the sensitive, ministers and laymen, in and beyond all irritations and anxieties and causes, wherever they dream and toil, however rich or poor, there breaks in the glory. They are indeed the salt of the earth who save it from decay.

The time would fail me to tell of missionaries, editors, secretaries and teachers: Of Dr. Robert McClure, who inspired the General Council at Edmonton, whom one met during his furlough, on the street and in United Church House, in meetings often, in city churches, in northern villages — that indefatigable, tireless, exuberant surgeon and apostle. One hears of great physicians from the great centres of our western world to the edge of the primeval forest in Lambaréné, and wonders if any greater minister to the suffering now, anywhere in our time, than our own medical missionaries.

Praise for Toronto

You can never know the people of United Church House until you work there. I have said more than once on coming back from Ottawa, that there is no greater cabinet in Canada than the one that serves us at 85 St. Clair Avenue East, Toronto—no greater concentration of brains and devotion can be found anywhere in the nation, and their message is extended and amplified in field secretaries, superintendents and faithful staffs from sea to sea. Often they work in loneliness, especially if accustomed to the pastorate, but always with sensitive hearts, and there is a breaking in of glory.

Canada is blessed with great teachers. Our theological staffs are among these. They carry the candles of sacred learning in the dark night of our time. These beams shine in the cloisters and often

(*Continued on page* 18)

Dr. Hugh A. McLeod, Moderator of the General Council, The United Church of Canada.

by Alex Liepa*

I Tried To Be A

I saw Russian tanks roll into Latvia . . . and Riga's landmark spire come down in flames . . . Things are done differently now, but the Communists are still determined to destroy the Church.

The spire of St. Peter's Lutheran Church in Riga was the highest wooden structure in pre-war Europe. It burned during the war.

WHAT is it like to be a Christian under a Communist regime proclaiming that its ultimate goal is re-making of man in a new image, and that religion is the chief enemy of that process?

I experienced some of it early in World War II when my homeland, Latvia, was made the first testing ground for that Soviet expansion which has never since ceased.

I watched Russian tanks roll into my country and, while my heart sank, did nothing because enemy tanks have an ugly and dangerous look about them, and people of small nations are ill-equipped to do anything against them.

I was sweating, along with millions of my countrymen, over questionnaires asking: "Were you ever a counter-revolutionary? . . . Are you a member of a church?" and tried to answer them so that I might keep a job and keep feeding my family.

Bibles Used for Toilet Paper

I saw the landmark of Riga, the high medieval spire of St. Peter's Lutheran Church, come down in flames, allegedly because of an accident, and I talked to church leaders who were crying tears because a whole warehouse filled with recently printed Bibles had been confiscated, not by accident but by strict orders. The Bibles were cut up to be used as toilet paper in prisons.

I was one of the many who didn't want to wind up inside those prisons, and thus one of those who went to the polls when told, to vote for men whose names I had never heard before, but who said they would defend the rights of all Latvians. According to Moscow statistics they were elected by 98.7% of all the votes, and thereupon they promptly proceeded to declare that it was "the people's will" that the free country of Latvia should become a so-called Soviet Republic.

Things Have Changed

But all this happened many years ago and things have changed since then, even in the Soviet Republics. Stalin, who ruled then, has been taken to his grave, and Nikita Khrushchev has publicly denounced the Stalin methods of terror.

In some ways things have changed. Khrushchev hadn't ruled long in Latvia before the state-owned presses printed a new edition of the Lutheran hymnal, featuring 50 newly composed hymns and preserving 430 of the 803 older hymns that were found in earlier editions.

Most of the old hymns were edited to fit the new times. For instance, Martin Luther's "A Mighty Fortress" was still in the book, but cut in half, leaving only two of the original's four verses.

"Though devils all the world should fill, all watching to devour us, we tremble not, we fear no ill," is a stanza people aren't supposed to sing in Communist Latvia. Neither are

*Mr. Liepa is now editor of "The National Lutheran," New York.

Christian Under Communism

they permitted, even under the benignly smiling Khrushchev, to sing, "This world's prince may still scowl fierce. . ."

As for the newly composed "church hymns," here is one that sounds just as clumsy in Latvian as it does in this free translation:

"We who know the will of God, faithful and believing shout:
Down with war!
Yet, we tell the evil foe, who for war is yearning:
He can no more; the powers of peace he'll never thwart,
In this fight he will be the loser!"

Under Stalin it would have been unthinkable for a Baltic Communist-run radio station to mention church services, much less to quote sermons. But under Khrushchev, that, too, has been done. Listeners were more than once told of great worship services in the churches of Riga where people, according to radio reports, gathered on such important days of worship as the Day of the October Revolution or the Day of Victory (May 9) to "pray for the State and the Government."

Some of the sermons quoted were preached on such texts as Romans 11: 13 (Let every soul be subject to higher powers) or Thessalonians 1: 4-11 (And that ye study to be quiet, and do your own business, and to work with your own hands. . .)

It was in 1955 and 1956, when these new winds were blowing (and according to Communist radio reports) some of the most solemn, best attended services, attracting up to 1,500 people, took place in Riga's 700-year-old Lutheran Cathedral, the Church of St. Mary's (which, in former times, used to seat 3,000).

Government Takes Over Church

In May of 1958, St. Mary's Cathedral in Riga was taken over by the government and declared a "historical monument" no longer to be used for worship services. According to official explanations, the organ of the church, one of the world's largest, should be available to all the many music lovers of Riga "who could not conscientiously attend a church" or even "enter a building used for religious purposes."

Incidentally, this happened only weeks after one of the very few western church delegations ever permitted to enter the occupied Baltic States had returned from Riga with happy reports about the good shape in which they had found St. Mary's, and the high hopes for the future which they had heard expressed by pastors and members of the congregation.

As all western visitors to the Soviet union or countries occupied by the Soviets do, these visitors, some of whom were Americans, had been talking to people who told them some nice things, but never told them that they were deathly afraid to mention anything but nice things.

As all visitors, they had been assured that paragraph 124 of the Soviet Constitution guarantees "freedom of cult and of conscience," but not told that article 122 of the Criminal Code clearly states that "teaching of religious belief to young children and persons under age . . . or the violation of the regulations of this subject are punishable with compulsory labour."

Then, how can one tell what life today under a Communist regime is really like if visitors never see the whole picture, if Soviet propaganda is made to mislead, if memories of refugees are outdated and tainted, and if people who live inside the countries do not dare to speak?

Ironically, it is the heavily censored Soviet press which gives the best answers, provided one can obtain and read publications that are not meant for foreign scrutiny, nor even for nation-wide distribution inside the Soviet empire.

Learn from Soviet Press

On September 9, 1960, "Uchitelskaya Gazeta," a magazine published for teachers, reported that a court in Latvia had ruled to remove two children from the influence of their parents "lest the boys be brought up as Christian fanatics," and stated that less than a year after they had been placed in a children's home the youngsters had, indeed, "given up Jehova and successfully integrated in the collective."

In February, 1960, "Padomju Latvijas Komunists," a monthly for Latvian Communist leaders, discussed "the right of society" to interfere with education of children "where the will of the parents and the spirit in which they bring up their children goes against the interests of society," and cited the handling of Dzidra Maskale, a ninth grade pupil in the town of Limbazi, as an excellent way to "help."

"Dzidra told her teachers that her mother sternly forbade her to join the Communist Youth organization. The teacher tried to persuade the parent, but didn't succeed. A meeting of Communist and non-Party teachers decided that help was needed to free the girl from the religious influences of her parents."

Under Stalin, this would have meant that the parents and, probably, Dzidra too, would have been deported to slave labour in Siberia. Under Khrushchev . . . "Dzidra came to live in the school dormitory, where she was granted free board, while the executive committee of the local Party raised funds for her clothing."

And so, the Party magazine concluded, "Dzidra will for ever be grateful to her school and her comrades who helped her in a difficult period of her life."

Things are done in nice ways in today's Soviet Union. Wherever possible, things are decided by "unanimous vote" of those involved—even such things as giving up their church buildings. This can be seen from a report of December 17, 1960, in "Derevenskaya Zhizn," a newspaper for collective farmers.

According to this paper, the custodian of the local church

(*Continued on page* 29)

A quartet of Canadians at a pre-assembly briefing — Carol MacCullough, Toronto; Jaclynn Asworth, Badjeros, Ont.; Lloyd Wiseman, Sydney, N.S.; Don Bell, Carleton, P.E.I.

2,000 young people from 40 denominations in Canada, the U.S. and overseas met in Michigan last month in the "biggest ever" youth assembly . . . they made no headlines, but . . .

They Did Make History

THIS fall, Betty Caston, a Grade 5 teacher, of Burnaby, B.C., and George Cram of Montreal may be among the United Church's busiest young people.

They'll be speaking in various churches about Christianity, young people and church union. What's more, they won't be alone in the pulpit. Young people from the Anglican, Presbyterian and Salvation Army will be with them.

Betty and George were among the 400 Canadian young people (200 of them United Church) at the North American Youth Assembly in Michigan's Ann Arbor in mid-August. Says Betty: "The United Church young people from Vancouver have agreed that if one of us is invited to speak in a church, we'll always have someone from another denomination share in conducting the service."

Such co-operation, for which other young people in Toronto, Ottawa and elsewhere are aiming, shows the good side of the assembly. But there is another side.

The delegates, representing 40 denominations in Canada, the U.S. and overseas, couldn't take communion together. "Why can't we?" asked one bright Canadian girl. Cautioned her discussion leader, "It would be better not to bring that up."

But a young Burmese layman did bring it up, right in public. He said: "If we can't break bread together, we renew the scars on Christ's body." Still, there was no common communion service. When Sunday came, the delegates went their separate ways to the churches of Ann Arbor, for the Sacrament of Holy Communion.

The day-by-day sessions were aimed at discussion, not dogma, and the Rev. Wilbur Howard of the United Church said later: "By the end of the first day everybody was beginning to realize that an assembly delegate should be like a wrist watch . . . shock resistant."

One of the "shocks" some of the young people shouldered came one night when a brass-voiced singer, taking part in a musical specially composed for the assembly, moved to the centre of a dimly-lit stage and glided into a song about Christ. Sang he: "He was a flop at 33." While some of the teenagers were distressed, most stood up at the conclusion and applauded wildly.

The musical and a companion drama, "Break them to pieces" were geared at getting something eternal across to teenagers in their own language.

Every morning and night the 2,000 young people met in interdenominational groups.

And in the afternoon each denomination met separately. According to Betty Thompson of New York, "The denominational youth sessions were considered by some a threat to the real concern for unity of the conference. But others welcomed them."

Miss Caston said, "We found out a great deal about our own church which we didn't know. One of the best sessions was with Dean Nock of the Anglican Church. We discussed the similarities and differences between the Anglican and United Churches, and what we could do about them." Pat Whitworth of Ottawa's Rideau Park United agreed: "Too many of us thought the United Church was the answer to the whole movement toward union. But we have to go further in understanding too."

The young people who attended the assembly were mostly high school and college students. A few, like Carol Royle of Toronto and Bernice Smith of Moncton, were secretaries. All of them went on their own initiative. There were no appointed delegates. But as soon as some of them decided to go, individual churches and groups often offered financial help. For instance, at Yorkminster United Church in Toronto, the YPU washed cars and with the proceeds sent teenager Carol MacCullough.

Actually the cost wasn't excessive. It was $102 each. Evelyn Adey of St. John's, Nfld., paid no more to get to Ann Arbor than did Jaclynn Asworth of Badjeros, Ont., whose home is certainly nearer Michigan. The set rate came as the result of a financial pool arrangement.

While the young people agreed to disagree, there were people in Ann Arbor who didn't want them even meeting either in agreement or disagreement. They were members of a group called ICY (International Christian Youth) and each day they stood outside the meeting places and handed out pamphlets, accusing the young people of following "ungodly" ministers, "who deny doctrines of the faith."

George Cram, the National YPU Association associate president, who headed the United Church group, put his finger on what seemed to be the capsule opinion of many of the delegates on the week-long assembly. "If you think of ecumenical in a strictly theological sense, the assembly may have been only so-so. But if you mean understanding people of other communions, and beliefs, it was excellent."

It's too early to guess if the assembly —which didn't plan any legislation sessions — will have any permanent influence on relations between Canadian young people of differing church backgrounds. But if enthusiasm for new ways of expressing Christian truth and man's indifference mean anything, the prospect is promising. One thousand of them ordered a recording of one of the songs they heard that night in Hill auditorium. Which means they'll be listening to such lyrics as:

"Use me, O Lord. . . But not just now
As soon as I've reached retirement,
As soon as I draw my pension,
As soon as I am dead."

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Cover Story

They Gave Him Ten Churches

by KENNETH BAGNELL

THIS week, with the Canadian summer quietly rusting into autumn, just over 100 newly ordained ministers were shouldering the heavy load September brings to the churches.

In Strasbourg, Sask., 20 teenagers, encouraged by the presence of young Rev. Ian MacLean planned a cornboil to launch their youth group for another year. In Main Point, Nfld., the Rev. Kenneth Penney, donned work gloves and helped his men pile lumber on the site for their new church.

In Cardinal, Ont., the manse committee began wondering when storm windows should go on the minister's home. As farmers readied for fall harvest, the nation's new ministers braced for new responsibilities.

Certain to be among the busiest is a 24-year-old Nova Scotian, the Rev. Kimball William Fraser, who was ordained in June. He has ten churches.

Fraser, who stands 6 feet 2 inches and weighs 210, is the new minister at Musquodoboit (pronounced Musk-a-dob-it), about an hour's drive from Halifax. He lives with his Alberta-reared wife, in an old tree-shaded manse at a fork in the road and a minute from the sea. Fanning out, east and west, are his coastline congregations. Among them are tiny communities like Clam Bay, Lake Charlotte and Lower Ship Harbour. Some are within sight of the sea. All are within the scent of it.

Bill Fraser and his wife Hilary (he met her on a summer mission field in Milo, Alta.) came to "the Harbour" in early July, just a month after they were married in his hometown of Trenton, Pictou County, N.S. On their wedding day, they wondered where home would be. That was up to the "Settlement Committee" in the Maritimes. And as usual—with the shortage of ministers—its toughest assignment was deciding who would get a minister and who wouldn't.

Hardly anyone could doubt that Musquodoboit Harbour needed one. They managed for several years without an ordained pastor. For the last five years they have had a lay preacher. And he did well. But this year he moved, and people around the harbour began talking about "an ordained man."

They wrote letters to 15 ministers asking if they were interested in coming to ten churches. They had no luck. So they decided to ask conference for one of the young ministers to be ordained. But they didn't just ask. Instead, they

At Bayers Settlement, where the church is smaller than the manse living-room, Mr. Fraser watches elder Harry Bayers tie sailor knots on lobster pot buoys. "We bought the schoolhouse for $25, put in old pews, and we have a church," Mr. Bayers says.

wrote every member of the 40-member ettlement Committee (which places he newly-ordained clerics). With each etter went a six-page brief and a letailed map of the whole charge. Then when conference met, two men, game-warden John Jones and Bob Wournell, a elephone company employee, climbed n the Jones family's '61 Pontiac and drove the 200-odd miles to Sackville. Once there, they laid their case before the members with the aid of a wall-sized map.

Said Wournell: "This charge has been without an ordained minister for six years, and it is our sincere belief that unless one is supplied at this time, the fine work of our former pastor, Mr. Withers, will be lost."

Maybe too many

He also hinted that maybe ten churches were a few too many. "This is being studied by presbytery and our own pastoral relations committee." Halifax's Rev. Ward MacLean, who was chairman of the presbytery committee, was hopeful that the number could be lessened, by combining churches already close enough. Says he: "Because of the movement of some families to larger communities, it may be difficult to maintain the number of preaching places. And if the trend continues, we may need another ordained man in the section where many of the people are moving to. As yet the people are not prepared for such a development."

As it stands, Bill Fraser conducts four services on Sundays, except on fourth and fifth Sundays of the month, when he preaches three times.

This means that in three of the churches, his parishioners hear him preach only once a month. At another, he conducts a service every Monday night. At the remaining six churches, he preaches twice a month. Each summer he will have a student to help him minister to the 240 families that make up his parish.

One of the best helping hands on the whole charge is the "20 to 40 Club" which is part of the Musquodoboit Harbour Church. Its members are people over 20 and under 40, and among other things, they make sure that the church in "the Harbour" (it's the biggest, with 90 families) has a service every Sunday. Several club members can preach.

The president of the club is a stocky westerner, Glen Lemmon of MacLeod, Alta. He's a technician with the Royal Canadian Navy in nearby Dartmouth. "We turn out the bulletin and raise money," he says. "We'd like Bible study, but we need a minister to guide us. Once in a while we take services on other parts of the charge to help the minister, but mostly it's here in the harbour."

Like Lemmon, a fair number of United Church people commute daily to Dartmouth, one of the nation's newest cities. A few have their own businesses in the harbour. A very few fish. The congregation's complexion varies. The suburban commuter sits beside the country storekeeper. During July, the harbour church held a salad supper, and occasionally in the crowd, a sophisticated young woman leaned back, and blew cigarette smoke over the heads of old ladies who sat quietly clutching white handbags.

But everyone works well together. They have women's groups, CGIT, mission band and baby band. "There's a good spirit in our little church," says William Gaetz, the church's senior elder. Everyone refers to him as "Mr. Gaetz". He rises at five in the morning and does his own housekeeping. He reads THE OBSERVER and *The Family Herald*. His parents, who were Presbyterian, didn't enter the United Church. Neither did his brother. But he says: "I believed in it, and I went along with union. It never divided our family."

While many rural churches are suffering membership declines, Mr. Gaetz likes to tell visitors that the congregation in the harbour (along with three others on the charge) is increasing. Four of the ten are holding their own. Only one has declined.

The churches—all of them white and frame — are clean as they are quaint. Some are opened only on Sunday. The

(*Over*)

Photos by Maurice Slaunwhite

First United at Musquodoboit Harbour has pink walls and wine plush inside . . .

. . . and is sparkling clean white frame on the outside. It is largest of 10 churches.

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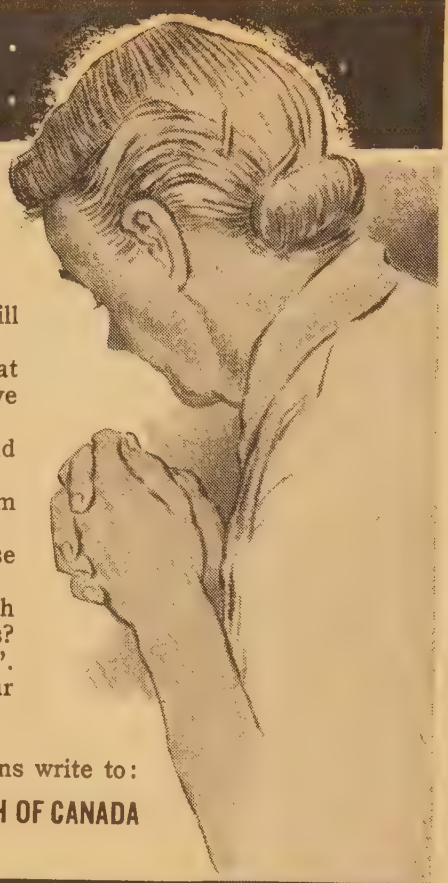

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churchyard trees, which rustle quietly i the winds of summer, shade the grave of old people who fished the seas, an built the churches.

At Owl's Head Harbour, there's a bi of wood in the church entry. And whe Bill Fraser preached his first sermo in Bayers Settlement, his church wa smaller than his living room, and i front of the pulpit sat a pot-bellie stove. Harry Bayers, the only elde who builds lobster traps and likes to ti sailors' knots for the village boys, says "We bought the schoolhouse for 2 dollars, put some old pews in and no we have a church."

At the harbour, they call their churc "First United." Its walls are pink flecked and the pews cushioned in win plush. The organ is electric and ther

New minister and bride in kitchen of thei 80-year-old manse. It will be replaced soon

is a three-pew balcony. In the entranc is a library, begun before Bill Frase was born. Among the volumes: *Th Wonderful Career of Moody an Sankey, The Life and Labour of Dr Livingstone* and *The Bobbsey Twins i Rainbow Valley.*

When Bill conducted his first service in the church, a full congregation turnec out. The regulars were there, but sc were a few summer people. During the announcements he said: "We are having an important meeting of the Officia Board in two weeks. I've been looking over the minutes of past meetings and see that attendance has been between 12 and 15. It should be nearer 50. At the next meeting we'll be discussing an important subject, so we ask for a good attendance."

The "important subject" was the manse. About 40 members turned up Key people felt the minister's home should be replaced. Built in the 1880's, it has five doors on the kitchen. One goes to the pantry, others to the base-ment, front hall, storage room and back

(*Continued on page* 30)

What do you say • • •

When A Child Asks About Death?

by NANCY CLEAVER

Miller Services

WHAT parent has not been puzzled as to how to answer a child's questions about the end of this life and the beginning of the life to come? In a discussion period following a talk on children's problems, the leader encouraged the mothers to suggest possible solutions for the perplexing situations which confronted them.

When one mother asked, "What do you do when a child asks about death?" another one answered promptly, "Give him a cookie."

Surely this method of distracting a small child by a cookie, or anything else, is inexcusable! Children are not stupid. They know when an adult is "putting them off."

An answer to any question must be in terms a child can understand. The six-year-old receives a simpler explanation than the nine-year-old.

If an adolescent has sensed his parents' reluctance to mention death, is it likely that he will turn to them when he is troubled about it? When two teenagers were killed in car crashes following graduation parties in Manitoba, one Winnipeg student was overheard saying to another, "Sort of makes you think," and his friend answered, "Yes —but think what?"

Unfair Not To Discuss It

Think what? Before a boy or girl is in collegiate, he or she should have had occasional opportunities to discuss the end of life with his parents. It is unfair to load the complete responsibility of facing the mystery of life and death on the shoulders of church youth leaders and teachers.

Many Sunday school teachers know from experience the variety of questions about death in children's minds. The Sunday before Easter one year I led the boys and girls of our junior congregation in a discussion of heaven. A boy, whom many of them knew, had been killed by a car on the highway a few days before. One mother had phoned me and said frankly:

"Our boy is asking us the most difficult questions. My husband and I don't know how to answer him. Could you try?"

Thus the junior congregation members were given their chance to ask;

"Are all the streets in heaven made of gold?"

"Are the houses gold, too?"

"Of what use are haloes?"

"Why won't my mother talk about death?"

"Do you have to keep your white dress clean all the time?"

"Do boys have any fun in heaven?"

The interest of every youngster was very apparent. Here was a subject which had not been adequately covered at home. I tried to help those boys and girls the best I could with a happier, less materialistic picture of the future life. I attempted to describe to them the kind of heaven which is suggested, if not defined, in the New Testament.

These children had received some indirect instruction on belief in heaven in various hymns such as, "Jesus Loves Me," "Jesus, Tender Shepherd, Hear Me," and "Around the Throne of God in Heaven." Many of them repeated at night a prayer such as, "Now I Lay Me," where reference is made to dying. But they were hungry for definite answers to specific questions about heaven. Death had visited some of their homes. But with few exceptions, the parents had put a taboo on the subject of death, from a mistaken idea that this would save the children from brooding over their loss.

Different for the Old

The answer to a query about death varies with the circumstances which have provoked the question. There was a charming, very old Scottish lady living in her son's home on a farm outside Peterborough, Ont., who was always pleased when our small daughters accompanied us on a visit to her. Sometimes it was a little difficult for them to understand what she said. The last time we chatted with her before her death, she said to my husband on parting, "I am hoping my call will come soon. I'm wearyin' to be awa'."

Later we tried to explain to our girls that this old lady had lived a long and useful life, that now her eyesight had failed, her health was poor, and she was eager not to be a burden on anyone. "So she won't really mind dying!" Rosemary exclaimed.

Nancy said quickly, "I don't want to

(*Continued on page* 18)

• Secret Weapon • Unintelligible Menus

Dateline - Newfoundland

By ELEANOR McKIM

EVERYBODY has a secret weapon. One member of my family has recently taken up yoga. Another finds refuge in music. As for me, I have smoothed my pathway for years by the practice of the principle of Applied Stupidity and Laziness.

If that sounds a little Alice-in-Wonderlandish — so has been the world I have inhabited. It has been my secret weapon against the Slings and Arrows of Outrageous Conversation.

In church organizations most of the havoc is wrought by words. Seldom will a woman come to you and hit you on the head, however much she may be so inclined. Usually, she will not even come right out and tell you the things about you that are bothering her. These things are conveyed more deftly — the loaded statement, the projected conversation, the innuendo.

If you are the minister's wife she may say sadly, "That chesterfield cover didn't stand up very well, did it?", as she puts her unerring finger on the one place that junior's belt buckle ripped. Now you can either spring hotly to your own defence, or you can say, "No, it didn't, did it? It's too bad there hadn't been better material used in the first place."

Or you can practise Applied Stupidity, and say "Yes, isn't it a shame!" She will never know whether she got across to you or not. This, of course, may infuriate her, but it will also baffle her. There is no use being subtle around a person too obtuse to get your drift.

After a time this sort of thing comes naturally and you actually get so that you *don't* know what they're talking about.

Sometimes there are incidents too obvious to be misunderstood. Here Applied Laziness is useful. Actually, there are very few things that are worth getting all riled up about. Indignation, righteous or otherwise; hurt feelings, justified or not; recognition, deserved or not; all exact a toll of spiritual energy few of us can afford to squander. Though we call our activity by other names, we often waste the strength we have given to God's work on triviae, usually involving pride or envy. It isn't worth it. My system of Applied Stupidity and Laziness has simplified my life for years.

In spite of this my son says, "But yoga would be better. Watch me. This is a half-lotus—why don't you try it?"

I may at that — some afternoon at WMS.

Ice Cream Breakfast

By CLIFFORD ELLIOTT

IT'S not very often I have ice cream for breakfast. In fact, I can only remember once when I was such an eccentric, and that was in Rome. I was all alone, not able to speak a word of Italian. The hotels were crowded and the only accommodation I could find was in a small "pension" which was really just a spare room in an apartment.

When I sallied forth for breakfast, having in mind my usual orange juice, toast and coffee, I could find only confectioneries with small sidewalk tables. I went into one of them and asked if anyone spoke English. The answer was a negative shrug of the shoulder. "What now?" I thought. Just then, I had an idea. The evening before, I had attended an outdoor opera, and between acts the vendors had gone up and down the aisles crying: "Gelati! Gelati!"

In a bold outburst, inspired by sheer hunger, I said to the clerk: "Gelati?" His face lit up. "Gelati! Fruitti Gelati!" and he produced the equivalent of a large dixie cup of fruit-flavoured ice cream. I sat at a little table and ate it slowly, grinning to myself: "If only my wife could see me now, eating ice cream for breakfast!"

The same kind of breakdown in communication plagued me later in Berlin. I went into a restaurant for dinner, fully expecting that such a large establishment would have someone who cou speak English. The waiter brought t menu and I confidently asked him explain it. He shook his head mutteri something, and shuffled off.

I studied the menu. In my colle days I had learned a bit of Germa but soon discovered that between the logical and culinary German there is great gulf. The only entree I recognize was fish. I don't particularly like fis and I had just spent a month in t Orient where I had been an unwillin eater of fish, boiled, fried and raw. B I was afraid to trust any of the oth items. So with disgust, I settled dow to my dinner of dull grey mullet.

Soon afterwards, an American coupl sat opposite to me at the table. The ordered their meal in German but co versed in English. As we talked, I aske them to explain the menu. Instead fish, I could have been eating roa duck, ham, beef, or assorted cold cut What a difference if I could have ha an interpreter at the beginning!

As I went back to the hotel, pondered that experience. We spend great deal of time in our churche criticizing and ridiculing "materialists —people who worship the "Almight Dollar," etc., etc. We seem to take for granted that they have deliberatel chosen the Dollar from among all th available gods in the pantheon. W assume that they enjoy this worshi above all others.

I wonder. I wonder if many of the have chosen materialism because it the only language they understand. I it not possible that they would muc prefer to worship the true God and t follow Jesus Christ if only they kne how? Perhaps they stumble over word on the Christian menu like "atone ment", "redemption", "revelation" "repentance", "commitment" an "vicarious sacrifice".

Perhaps if preachers and laymen would sit down with them, like m American friends in Berlin, and inter pret these terms, they would choos something different from the tasteles

Mrs. E. McKim

Rev. C. A. S. Elliott

Rev. J. A. Davidson

Rev. E. M. Howse

• The Party Line

materialism they are now eating. To be sure, many people are lost from their own wilfulness, but as many others are lost out of sheer ignorance of anything better.

After all, I didn't really *choose* to eat fish for dinner, nor did I particularly relish ice cream for breakfast.

Ad Lib

By J. A. DAVIDSON

I PLAN to preach, sometime, a series of five or six sermons on the parable of the Prodigal Son, and recently I have read a number of expository studies and sermons on it. I find that I have developed a curious sympathy for the elder brother.

No commentator or preacher has a good word for the elder brother, and I've begun to feel a little sorry for him. As we see him in the parable he is a rather dreadful person; and it is with good reason that he and his friend, the Pharisee who went up into the temple to pray, have become for us the standard symbols of all that is mean and nasty and narrow in religion. But is it realistic to assume that he is fixed for life in his dreadfulness? Perhaps there is hope for him, too. So, I have taken a second look at him, and let my imagination have a little canter.

I can see the elder brother coming to himself. It takes him some time, but eventually he makes it. The shock he suffers over the father's reception of the young prodigal causes him to examine his own life. Then slowly he comes to a feeling of lostness. This leads him to repentance and confession, and to the experience of forgiveness. He gets himself sorted out spiritually and emotionally, and after that he manages to live, quite creditably, a life of authentic faith.

And, to compound my irreverence, I have also taken a second look at the young prodigal. After his rehabilitation he lives a fairly active life. His repentance has not destroyed his restlessness. He is a sociable young man, and he likes to get out and meet people. I can see him adopting a somewhat romantic pose and presenting himself as an interesting reformed sinner. There he is in a group, confessing his past sins in such a manner that his present virtue shines all the brighter in contrast. He gives vicarious thrills to his friends as he tells about his adventures when he was booting the gong about in the far country. And he gives a heart-rending account of his experiences after his money ran out in the middle of an economic recession: that pig-food bit brings tears to manly eyes.

Yes, I can see that boy developing into that boring type, the self-satisfied, garrulous, reformed roué. And that type, when looked at closely, is seen to be merely a special kind of Pharisee.

But I must restrain myself. I'm afraid that this sort of heresy wouldn't "go" in a sermon. I'll do the parable straight —and when I deal with the elder brother's "nauseating Pharisaism" (as one commentator puts it) I'll simply follow the party-line and condemn it in a nauseatingly pharisaic manner.

• Finding an Answer

The Meaning of Life

By ERNEST M. HOWSE

THE Geneva office of the World Council of Churches translates a running series of extracts from contemporary publications in Soviet Russia. These help to provide peepholes into the obscurities of the Russian mind.

One recent translation is of a letter from a 16-year-old high school student to the editor of an atheistic journal:

"I have never yet believed in God. I read your paper regularly, and also the latest atheistic publications. But I regret to say that the books written about atheism are boring and uninteresting. They are very vague on so many points which one wants to understand. . .

"The thing is, my mother believes in God. I try to convince her that she is wrong, but . . . I don't know what to answer. All I can do is to retreat.

"Dear editor, it would be very nice if more interesting readable books about atheism could be published for school children. They should explain in detail how life began on this earth. . ."

This extract recalled to my mind another article I had read containing translations from Soviet periodicals. One of them was the translation of a letter from a teacher in Moscow University in which he said that while he was teaching science, one of the students stood up in class and asked, "Can you tell us what is the meaning of life?" The teacher admitted that he had no answer. But he went on cautiously to add that the Soviets would have to find an answer, because in the long run the students would not be satisfied without one.

Now it would be foolish to give such isolated incidents too much attention. But perhaps it would be equally foolish to give them too little. They may reveal lurking perplexities in the minds of even communists. They may show that some communists, at least, cannot forever be beguiled from facing the ultimate questions to which religion has always tried to give an answer.

Nikita Khrushchev has told us that our grandchildren will be communist. But it may be that his grandchildren will be anti-communist. It may be that they will not be content simply to see the communistic wheels go round and round. It may be that they will be asking the same questions as men have asked for ages: What is the meaning of our life? What is the purpose of our life? What lies beyond our life? And it may be that the Soviet State will find itself groping for a reply.

If we believe that God breathes into man the breath of life, how can we fail to believe that some communist Augustine will yet come to write, "O Lord, Thou hast made us for Thyself, and our hearts find no rest until we find it in Thee"? ●

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ASKS ABOUT DEATH

(*Continued from page* 15)

die. It's different for an old person."

It is much harder to answer a child's questions about the death of a child, a young person in middle life.

A child's need of answers, and of understanding and comfort, is much more urgent if death has come close to him in the passing of a member of his own family. Children, as well as adults, need to be allowed to mourn, to express their grief, to "have a good cry," to relieve their emotions.

If a boy or girl of his own age dies, a child may be worried by the thought, "This may happen to me!" If a brother or sister has died, sometimes the child who has felt both affection and jealousy of the absent one, may be troubled by vague feelings of guilt. With the death of a parent, an older child may feel not only deep grief, but wonder, "What is going to happen to me?" If mother is dead, "Who is going to look after our home?" If father is dead, "Are we going to have enough money for the things we need?"

Well-meaning friends sometimes tell an adolescent boy whose father has died, "You'll have to take your dad's place." Or they advise a girl who has lost her mother, "You'll have to step into your mother's shoes." But this is asking the impossible. A child, even an older child, cannot play the role of an adult. A 14-year-old youth cannot shoulder the responsibility of family support. The girl who attempts to do all her mother did, feels hostile and betrayed if the father remarries.

Remember Good Times

Not long ago a friend of ours, a woman with several children, learned she was dying with cancer. I will never forget her courage or her comment, "Parents cannot give satisfactory answers to all of their children's questions, but I am trying to help Harry (her husband) so that when I go he will talk with the children of the happy times we had together, and not hush up the youngsters when they speak of their mother."

It is a great comfort in a family if different members can recall good times and special experiences they had with the loved one who is gone. It is impossible to live in the past, but this grateful remembrance is useful in accepting the present and going forward into the future with hope.

Easter each year reminds Christians of their faith in the life to come. In the fourteenth chapter of John, Jesus seemed almost surprised that the disciples should doubt God's provision for them in a future life. "In my Father's house are many mansions: If it were not so, I would have told you."

This is an age of questioning. A boy, attending the burial service of an uncle, overheard his dad say to the man beside him, as they turned to go home, "Well, that's the end of poor Jim." What were the boy's thoughts? Is it not likely he would join the great host of young people who have concluded that death ends all?

Perhaps we cannot be certain of our own faith in immortality until the Angel of Death has visited our own family circle. Until then perhaps we may think (but are not sure) that a man lives on, not only in the work he has done on earth and in his influence on others, but in a new life in another world.

This I was certain of at the time of my father's and my brother's death. This faith I cannot give to my children who are almost grown—they must find the answers which are true for them—but they know what I believe.

The time to answer a child's questions is when he asks. Before the mystery of death, we may shrink from trying to clothe our thoughts in words. But we must respond to our child's cry for help. ●

BREAKING IN OF GLORY

(*Continued from page* 7)

in preaching and writings; these flames touch the tapers borne by our generations of students to all our nation and to the regions beyond. In the classroom, as in all the centuries, the glory breaks.

Our church name begins with *U*. So, in alphabetical lists often we are last. There is good New Testament warrant for holding the lowest place; but many of our ministers tell me they are amused by the willingness with which many others seek to assign them to such a place in terms of ecclesiastical theories. I suggest that it is a profitable thing to contemplate and to be aware of the glories of the people who serve us and lead us now, and to put the trumpet to our lips to herald their triumph and ours, and the breaking in of glory.

There have never been better leaders in the annals of the church or nation, and they minister with hearts sensitive to their brother and to God. Let no man talk to me questioningly of the validity of our United Church ministry. I have seen our ministers and do see them, east and west, the old men and the young, and those who "bear the burden and heat of the day"; they are sensitive to the hearts of their people and to the Unseen, and *the glory comes breaking in.* ●

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The Question Box

Q. I go to Sunday school because my parents insist. But frankly, it's a waste of time. Our teacher is clueless, boring and so very, very good. I am 15. Shouldn't I be able to stop?

A. Yes, you should. But can't you improve the class for the sake of the others? Quitting looks too easy. And it's just possible your being bored reflects on you, not your teacher.

Q. Will you please comment on the use of the word "reverend". Is it a title or a descriptive adjective? Is it good form to address one of our clergymen as "Reverend", the same as Roman Catholics address a priest as "Father"? Is it correct to refer to a clergyman as "Reverend Matthew Fraser", or as "the Reverend Matthew Fraser"?

A. "Reverend" is an adjective, and should not be used by itself like Father, or Doctor. Normally it should be preceded by "The", and followed by the Christian name or initials and surname.

Q. Are United Church ministers permitted to officiate at weddings where one of the parties has been divorced? Can Anglican ministers? Could a United Church minister refuse if he wished?

A. 1. Yes. 2. No. 3. Yes.

Q. A lawyer in our congregation has asked how to word a bequest to our church. Is there a recommended form?

A. Dr. V. T. Mooney suggests the following clause: "I give, devise and bequeath the sum of ..... dollars ($.....) to the trustees of ..... United Church, situated at (full address by street and town or city)." He also suggests that if a member is able to bequeath a gift to the work outside the local congregation it is best if it is left simply to "The United Church of Canada."

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THE MISSIONARY AND MAINTENANCE DEPARTMENT: THE UNITED CHURCH OF CANADA

A NEWS FEATURE

Drought, Fire, and the Church

Special reports from disaster areas

CRITICAL food shortages, forced sale of herds, an army of invading grasshoppers in the west, and devastating multi-million dollar forest fires in Newfoundland . . . that's the word from United Church home mission superintendents in despatches to THE OBSERVER.

Saskatchewan and Alberta

The Rev. A. D. Stade, Superintendent of Missions for southern Saskatchewan and southern Alberta, writes:

"Saskatchewan has had extreme drought conditions for two years. With this year's drought we will harvest perhaps 50 to 60% of an average crop of 16 bushels per acre.

"Local conditions are variable. Within a range of a few miles all kinds of crop conditions exist, from fair to complete failure.

"Critical feed shortages exist in many areas. An early and long winter could force the sale of many basic herds.

"Student and lay supply charges in the area will probably suffer the most. Most charges will hold the line in matters of maintenance and salary."

Manitoba

Manitoba's wheat yield will be less than half of the 10-year average of 21.9 bushels per acre, the Rev. N. K. Campbell, United Church Superintendent of Missions for Manitoba, reports.

"While it is still too early to predict what the effect of this drought will be on the work of the church, I am confident that United Church people in the prairies have already been through so many periods of adversity that they will take this summer's setback in their stride, and will do their utmost to meet all their obligations to the church. The prevalent feeling seems to be that the drought this year will not be too serious provided there are prospects of a crop next year," Mr. Campbell writes.

"Of course, some districts suffer more than others. Farmers on marginal and sub-marginal land will suffer most. Some of these had been acquiring cattle but the drought forced many of them to sell some of their livestock because of the lack of pasture and little prospect for winter feed.

"The south-western corner of Manitoba was invaded by grasshoppers which devoured any crop that was surviving the drought."

Newfoundland

"The forest fires which began in June were still burning fiercely in late August," writes the Rev. A. S. Butt, Superintendent for Missions in Newfoundland, who describes the wiping out of whole villages and the evacuation of many towns.

"Thousands of acres of valuable timber land have been destroyed," Mr. Butt writes. "The residents of 20 communities have been forced to leave their homes. Many left everything behind.

"Normal life has not been known for two months to the residents of Hare Bay, Trinity, Wareham, Indian Bay and Centreville.

"In humid August new fires started in the Trinity South district. The communities of Sibley's Cove, Brownsdale, New Melbourne and New Chelsea were threatened, and all residents evacuated.

"The $3,000,000 fire at Botwood will have a serious effect upon the economy of that town (population 3,000). A great paper shed was destroyed, with 5,000 tons of newsprint.

"The Newfoundland Government has opened a fund to help the fire sufferers, and, in addition to this, the Newfoundland Conference Executive, through the president of conference, has made an appeal for funds to every United Church congregation in the province.

"Response has been magnificent. Denominational barriers were broken down as people stood shoulder to shoulder to fight a common enemy. The courage and fortitude of those who battled with the flames week after week, without respite, deserve special mention. Some men have gone 60 hours without sleep and lived for days on sandwiches and coffee before regular feeding centres were set up. Others fought fires on the roofs of houses until the tar melted under their feet and they were forced to take refuge on the ground. People from nearby communities, not endangered by fire, brought hot meals to feed the weary fire-fighters and received into their homes the people who had to be evacuated from the fire-stricken towns. In this the women of the communities played a noble part.

"In all this the church made her

(*Continued on page* 30)

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THE RYERSON PRESS

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Reviews

About Books by Grace Lane

OVER the summer, the publishers have been busy. Their new catalogues are going through the press at this moment.

Some of the editors and their assistants gave us a bit of advance information and we pass it on to you. Most of these have not been released but will be in stock by the time you go searching.

Clarke Irwin's *Between Arab and Israeli,* by Major E. L. M. Burns is an exception. It won't be out till later this year. Mr. W. R. Robertson, their editor, feels this is a very significant volume. Doubleday will soon release the fifth in its "Canadian History Series" *Ordeal By Fire,* by Ralph Allen. It covers the years 1910-1945. *Maclean's* has been carrying part of it.

Stress and Your Heart (McClelland and Stewart, $4.95) is already out. For the middle-aged, Dr. Hans Selye's discoveries about stress and its dangers, are put into layman's language by Fred Kerner.

Ryerson Press mention three from their forthcoming list: *Despite the Distance* by W. R. Bird, an historical novel set in Cumberland County, N.S., Helen Creighton's new volume of *Folk Songs,* also from Nova Scotia, and for hockey fans, both lads and their dads, there's to be a book about hockey by Andy O'Brien, *Rocket Richard.* Seems to be rushing winter just to mention it.

Victor Fiddes' *The Architectural Requirements of Protestant Worship* (also Ryerson) will soon be reviewed on these pages. Alan Jarvis, writing in the *Telegram* is enthusiastic about it. "I recommend this to anyone of any creed or denomination," he says.

McClelland and Stewart has a first novel on the way. It's by R. J. Childerhose of Bronte, Ont.: *Splash One Tiger.* The author is a former jet pilot, and the scene of his book is laid with the RCAF in post-war Germany. Their readers claim it's the sort of book you can't put down.

Two literary awards have just been made. One, the Beta Sigma Phi prize for first novel, has gone to a Manitoban, Margaret Laurence, for *This Side Jordan* (McClelland and Stewart, $4.00 — $2.50 paperback). The author lived with her engineer husband in the middle east. She says that she wrote two other novels, but "tore them up," an act that must have required monumental stoicism.

Jean Little, a young Guelph, Ont., schoolteacher, has won Little, Brown and Company's 1961 award for the best children's book. It's called *Mine For Keeps* and the central figure is a handicapped little girl. The author teaches in Beechwood School for Crippled Children, in her home city. Publication is slated for next spring.

Gratien Gelinas, the author of Ti Coq, has a new play *Bousilie And The Just* (Clarke Irwin) which promises much. The publishers quote Mavor Moore, no mean authority, as saying that if there's a better Canadian play, he's not seen it.

From the same house, another book with a delightful title is *Brown Paws And Green Thumbs.* Ostensibly for children, it should have a wider appeal. The author is Carol Pearson, who keeps a bizarre collection of animals on her Aurora, Ont. farm. The late Emily Carr once told her that she had a "brown paw". It is from her artist friend that she gets her title.

Jane Scott, the religious columnist of the Toronto *Telegram,* has a new book which Thos. Nelson and Sons will release in November. It's called *Rocking Chair Reveries.* Incidentally, her first one, *Adventures With God,* is now in its fifth edition.

All in all, the fall crop looks varied and interesting.

Margaret Lawrence (left) and Jean Little (right), winners of Canadian literary awards

Whistle on the Wind

By Nan Shipley. (Ryerson Press, $4.50.)

Reviewed by J. H. Arnup.

Another new novel out of the West! Mrs. Shipley chooses for her setting the building of the Hudson Bay Railway.

One of the bosses takes his young wife, a Toronto girl, to "Mile 210", where he establishes her in an adapted box car and immediately plunges into his work, which engrosses him day and night. Her adjustment to that situation and her reaction to other personalities in the tiny community, constitute the story.

Mrs. Shipley does not write great novels; but she knows how to take the human elements of an apparently commonplace situation and weave them into a story that holds the reader's interest throughout.

Modern Science and the Nature of Life

By William S. Beck. (A Pelican Book. 85c.)

Reviewed by R. C. Chalmers.

This is a book on modern biological science, its fascinating past, its noted characters, and the mystery of life. The author is assistant professor of medicine and tutor in biochemical sciences at Harvard University.

This book deals with such matters as: how life evolves, the nature of life itself, explanation in science, the living organism as it is seen by science today.

The author does not attempt to turn philosopher but he raises questions whose answers are to be found not in science but in metaphysics and theology.

God's Mission—and Ours

By Eugene L. Smith. (G. R. Welch, $3.25.)

Reviewed by Ronald W. Arkwright.

In five well-documented chapters the author, General Secretary, Division of World Missions of the Methodist Church, touches on practically all the major problems inherent in the modern missionary movement. His generalizations are broad and sweeping so that at times the reader itches for more detailed treatment.

The opening chapter, "You Can't Export What You Don't Have," while gladly acknowledging the great contributions made by Christian missions casts a critical eye on their shortcomings. It draws attention to matters of segregation, stewardship and witness that will make thoughtful readers squirm. For example, on segregation: "The churches of Asia, Africa, and Latin America are far ahead of those in the United States; on stewardship: "We face the impossibility of exporting a spiritual resource which we possess in little degree"; on witness: "A significant percentage of Protestant missionaries today come from

(*Over*)

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Aylmer, Que., offers the pulpit of the Aylmer United Church. Located 7 miles from downtown Ottawa. Direct inquiries to A. P. Gammie, Secretary Pastoral Relations Committee, R. R. 1, Deschenes, Que.

Bermuda — Wesley Methodist Church, Hamilton, vacant 15th July, 1961. Ministers interested write G. A. Ashford, Recording Steward, P.O. Box 65, Hamilton, Bermuda.

Bobcaygeon, Ontario, Lindsay Presbytery; 3-point charge. Vacant Sept. 1, salary 1962 minimum, with travel allowance. Contact Clayton Taylor, Secretary, Pastoral Relations Committee, Bobcaygeon.

Carberry - Summerville (Man.) two-point charge vacant June 30, 1961. Salary and travel above minimum. Furnished modern three-bedroom manse. Trans-Canada Highway, main line C.P.R. Good school and hospital facilities. Contact C. Barlow, Carberry.

Colborne (Ont.) United Church charge requires a minister by September 1st. Well-furnished manse, oil heated. Salary above minimum. Interested ministers kindly communicate with Bruce L. Spencer, Secretary of Pastoral Relations Committee, Box 477, Colborne.

Glencoe, Ontario, one-point charge, vacant July 15, 1961. Furnished parsonage; modern schools; 30 miles from London. Salary above minimum. Interested ministers please contact — K. N. Reycraft, Box 195, Glencoe, Ontario.

Hamilton, Ontario—Calvary United Church pulpit vacant July 1st, 1961. Interested parties contact Mrs. F. Rowell, 72 Duncombe Drive, Hamilton, Ontario.

Knox - Kenora offers a challenge to a minister who is seeking one. Kenora, 10,000 population, is in the Lake of the Woods resort area, good schools, 130 miles from Winnipeg. Apply Secretary, Pastoral Relations Committee, 204 Fourth Street North.

London, Ont. — Centennial United Church pulpit vacant September 1, 1961. Please direct enquiries to Mr. A. D. McIntyre, 414 Scenic Drive, London, Ontario.

Memorial United Church, Ridgeway, requires minister October 1st. Well furnished manse. Salary $4,800.00, including travel allowance. Age under 50 preferred. Apply to Mrs. Thomas Jones, Ridgeway, Ont.

Saint John, N.B., Portland United vacant September 30, 1961. Interested ministers contact Mrs. R. H. Cunningham, Secretary, Pastoral Relations Committee, Portland United Church Office, Saint John, N.B.

MINISTERS—Continued

Waterville - Hatley - North Hatley charge vacant Sept. 1st. Furnished manse, oil heated. Excellent educational and cultural facilities available. Situated near Bishop's University in heart of Eastern Townships. Salary above minimum. Please apply to Howard C. Ayer, Hatley, Que.

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Wanted — A layman to take care of Christian Education. Apply, giving age and experience, to McDougall United Church, Edmonton, Alberta.

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ASSISTANT MINISTERS

Port Colborne, Ontario, Central United Church, requires the services of an assistant minister to direct Christian Education, share in pulpit work and visiting. Church membership over 1,000. Young man with experience in Christian Education preferred. Interested ministers please write to R. L. Tuck, 165 Tennessee Ave., Port Colborne, Ontario.

CHOIR PERSONNEL

Wanted—Organist and Choir Director for United Church, Pictou, N.S. Good opportunity to teach music. Write Box 1061, Pictou, N.S.

Central Baptist Church, Sarnia, Ont.—Organist and Choir Leader required, Senior Choir 35 members, also Junior Choir, 2-manual pipe organ. Salary $2,000.00. Enquiries to E. W. Geddes, Chairman Music Committee, 269½ Brock St., Sarnia.

North Street United, Goderich, requires an organist and director for Senior and Junior Choirs. Newly re-built Keates 3 - manual, 37 rank pipe organ. Address reply, stating qualifications, to Chairman, Music Committee.

Organist and Choir Director required for St. James United Church, Parry Sound, Ont. Two - manual organ, recently re-built by Keates, also carillons, senior and junior choirs, excellent teaching possibilities. Position open September 1st, 1961, and must be filled by July, 1962. State qualifications, salary required, with other pertinent information, in application to Secretary of Music Committee, Box 353, Parry Sound, Ontario.

WORLD
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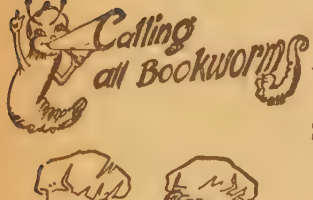

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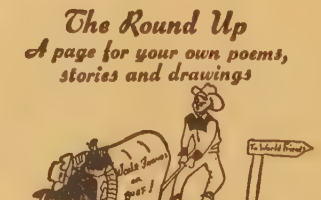

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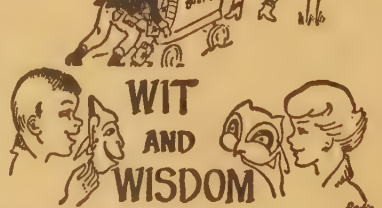

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that wing of the church which is mos suspicious of Christians who are con cerned with questions of social justice.

Sometimes Dr. Smith is provocative "We do not carry him (Christ) in ou vest pockets when we go as mission aries." . . . "The work of the Christia mission is not to bring in a 'foreign God, but to make manifest the Go already there." . . . "Because G o already dwells with those whom h serves, the missionary's function is t listen as well as to speak, to learn a well as to teach."

The chapter dealing with "Death an Life in the Christian Church" is a ple for congregations that are positivel spiritual. One telling sentence, perhap sums it up: "Whenever any kind o church work becomes an attempt to sub stitute kindness for justice, it has ceased to be a part of the Christian mission t which God calls his church."

The title of chapter four is "Th Universal Christ and Our Conflictin Cultures," and helps us to see why mi sions today face a difficult time and wh they are frequently misunderstood. Th section that deals with Secularism shoul be required reading for parsons prone denounce it from the pulpit. Smith co tends that a secular state is necessary f religious freedom and the developme of scientific thought.

This is not a great book but it certainly a good book. ●

Publishing House Notes

Paper Backs

EVERYONE looks for paper ba books nowadays for the sake convenience and price. And almost types of books are available in pap backs. We have just issued a pocket si catalogue of Ryerson Paper Bac including some new books recen published by ourselves, and lists fr well-known publishers in Britain a the United States.

In particular the catalogue conta religious titles from The Student Chr tian Movement Press and from Jo Knox Press. Ministers, teachers and l folk alike will find treasures here wh they will not want to miss. If you not receive this catalogue in a regu mailing, just drop a card to The Unit Church Publishing House, 299 Que Street West, Toronto, and request copy.

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THE WORLD AROUND US

Religion, churches and people in action

U.S. Divorces Up, Canada Down

The number of divorced persons in the United States increased between 1950 and 1960 at a rate twice as fast as that of population growth, according to U.S. census figures released from Washington. The 1960 census showed a record number of divorced persons, some 3,152,320, an increase of 694,941 or 28.3% over the 1950 census.

In Canada, the figures show 6,222 divorces in 1959, compared with 8,213 in 1947. Canada's population growth has been slightly over 2%.

The new census figures may show a new situation. Ontario and British Columbia together account for about 65% of the total number of divorces in Canada.

The Divided Saints

In an age of church mergers, there is no possibility for reunion of the two main denominations of the Latter Day Saints, the president of one of them said in Minneapolis.

The two groups are the Reorganized Church of Jesus Christ of Latter Day Saints (non-Mormon) and the Church of Jesus Christ of Latter Day Saints. The first has a world membership of 200,000, with headquarters in Independence, Mo. The Mormon church has nearly two million members and headquarters in Salt Lake City, Utah.

Separation of the Latter Day Saints' movement came after founder Joseph Smith was killed in 1844. Brigham Young led the group that went to Utah, while Smith's son, Joseph, assumed leadership of the group that stayed in the Middle West.

Church Aided by Bequests

The M and M Fund, the Pension Fund and Overseas and Home Missions all benefited from bequests recently received in the church treasurer's office.

From the estate of Thomas Davison, Hammond, B.C., came $1,000 for the M and M . . . another $500 for the same fund came from the estate of Mrs. Ruby Josephine McLeod, Port Elgin, N.B. . . One-third of the residue of the estate of DeForest Charles Patmore, Orillia, Ont., went to the M and M . . . the late Edward C. Scythes, of Toronto, left "a contingent interest" for the Pension Fund. . . The estate of Rev. Albert Wardle, Swan River, Man., left $337 for Home and Overseas Missions . . . and The United Church of Canada received "all the residue" from the estate of John Olof Carlson of New Liskeard, Ont.

Ends Long Pastorate

The Rev. Dr. John Sutherland Bonnell, 68, is retiring January 31, 1962, as minister of Fifth Avenue Presbyterian Church, New York, a pulpit he has occupied for 26 years.

He went to New York in 1935 and has increased the membership of the church from 700 to 2,500, as well as building financial security towards the million mark.

Dr. Bonnell plans to undertake some preaching missions, and one of the first will be for the Rev. Dr. Norman Rawson in St. James Church, Montreal, probably around Easter.

New Voices

The Rev. James Finlay, who becomes an associate minister of Metropolitan United Church, Toronto, this fall, is also launching a new kind of radio counselling program on CKEY, Toronto. The Board of Evangelism and Social Service is sponsoring the program.

A new type of TV evangelistic program is being conducted by the Rev. Dr. William G. Berry, on a North Bay, Ont., station in November. Later that month, Dr. Berry goes to the Maritimes for a series of Schools for Elders, and to Newfoundland for conferences on evangelism.

Two on the Air-waves

"Church of the Air" continues to attract a large audience across Canada. On Sunday, September 24, the broadcaster will be the Rev. John G. E. Ball, minister of Trinity United Church, Charlottetown, P.E.I. The hour is 4.30 to 5 p.m., EDT. That's on radio.

Mr. Ball Dr. Short

The morning service of St. George's United Church, Toronto, will be televised on the CBC network, the same Sunday, with Rev. Dr. John Short preaching. The hour is 11 a.m., EDT.

Tom Rees Returning

British Anglican evangelist Tom Rees, who recently concluded a four months 26,000 mile "Mission to Canada," is back home again, seeking ways to wipe off an $8,000 deficit facing the interdenominational mission.

Total cost of the mission was $89,200. Total income was $81,200 (20% of it coming from British churchmen).

An average of three services were held in 120 Canadian centres, with a total attendance of about 350,000, according to a mission spokesman in Toronto. They said Layman Rees was delighted with most of the mission's achievements, but was "appalled at the almost complete absence of teenagers and young adults from the rallies.

"All I seemed to see," he said, "were grey beards and bald heads. At this rate the Canadian churches will be empty in 20 years."

Rees will be back in Canada this fall for two extended missions, one in Saint John, N.B., Oct. 10 to 22, and the other in Moncton, N.B., Oct. 29 to Nov. 12. The Toronto mission office address is 227 Bloor St. East.

Graham on TV

A 60-minute television portrait of evangelist Billy Graham is planned for the 1961-62 season, the National Broadcasting Company announced in New York.

The study of Dr. Graham will be one of many made of important personalities for the program, "The World Of....."

NBC filmed Graham's recent appearance in Manchester, Eng., in preparing the televised report. The program will show him on his travels and at his headquarters in Minneapolis.

Chaplains and SCM Meet

The increasing importance of religion in the universities of Canada led to the calling of a co-operative and interdenominational assembly in Bala, Ont., September 4 to 11. The national staff of the SCM as well as its National Council also met.

Alongside of them were two other separate gatherings of the university chaplains of the Anglican and United Churches. During the week there were many joint sessions between the National Council and the denominational chaplains, and an inter-church gathering between the Anglican and the United Church communities.

Catholic Mission to Seamen

For some time now the Anglican Church of Canada has been operating a trailer mission for seamen of the Great Lakes when boats dock at Toronto port. Now the Roman Catholic Church has set up a second trailer mission at the request of the Toronto Harbour Commission.

Seamen will be given the opportunity of watching television, reading and consulting a priest. Father C. E. McGuire said that mass might be celebrated in the trailer.

Big Lutheran Church

The largest new united Lutheran group in America, with 3,250,000 members, will come into being at a convention in Detroit in June, 1962, and begin functioning July 1, 1963.

Four Lutheran churches form the united body: The Augustana Lutheran Church, American Evangelical Lutheran Church, Finnish Evangelical Lutheran Church and the United Lutheran Church in America. Final consolidated papers have been signed by the latter group, and the other three are in process of signing.

The three Canadian districts of the Lutheran Church — Missouri Synod,

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UNITED CHURCH Annuity GIFTS

voted at their annual meeting in Kitchener, Ont., to postpone their formation as an autonomous group from the tentative date of May 17, 1964, to sometime in 1965.

Meanwhile, the Missouri Synod will hear a progress report on the reorganizational plans at its 1962 triennial convention in Cleveland.

Later the three districts' 80,000 members in 345 congregations will vote on whether they wish to form a new church body. The plan must be approved by a two-thirds vote.

As an autonomous body, the Lutheran Church—Canada will remain in fellowship with the Missouri Synod and still would require subsidy from the mother church.

Back to Angola

Miss Kate Rutherford, an educational missionary of the WMS, has returned to Angola, Africa, following an urgent appeal from the Angolan church. She has been in charge of a day school at Bunjei. She cut short her furlough in Canada to return to her mission.

Miss Rutherford's home town is Leith, Ont.

Pontius Was Here

The first physical evidence of Pontius Pilate, the Roman procurator of Judea who delivered Christ to be crucified, has been reported discovered on a stone near Caesarea, about 10 miles south of Haifa, Israel.

A University of Milan archeological expedition came across the stone in the ruins of a Roman amphitheatre. A spokesman said it measured 31 by 2 inches. Three lines had been carved on it. The first line said "Tiberium", the second "Pontius Pilate." The third line has not been deciphered.

Caesarea was the capital of the Romans in Palestine for about 500 years.

CGIT Leaders Gather

Former United Church missionary, Dr. Katharine Hockin, was one of the leaders at a CGIT leaders' conference held recently at Bishop's University, Lennoxville.

It was the first conference of its kind since 1921. Registration totalled 295. All churches and all provinces were represented. Keynote speaker was Dr. C. Baez-Camargo, of Mexico, leader in Christian education and Sunday school work for the World Council of Churches. Program included studies in Christian drama (led by the Rev. Gordon Parker), Bible study, leadership skills and crafts.

Problem Not Settled

United Nations High Commissioner for Refugees, Felix Schnyder, said in Geneva recently that 15,000 European refugees are still in camps, and of 65,000 unsettled refugees living outside of camps, about 20,000 were in need of help.

He reported that slightly less than 6,000 European refugees remained in mainland China. Of that number 5,000 have been promised visas. It would require an additional $1,300,000 for the

ntergovernmental Committee for Euro-ean Migration to transport them all to ew homes.

His agency's $7,000,000 target to aid he 300,000 Algerian refugees in Morocco nd Tunisia shows a large deficit, Mr. chnyder said.

Banks Display Church Art

Canadian banks are doing strange hings these days.

The Bank of Nova Scotia, for example, as been exhibiting an outstanding photo-raphic display of contemporary church rchitecture in the windows of two of s Toronto branches. Early in the fall he bank will move the exhibit from oronto to other large Ontario centres. he photographs are of 20 churches of ifferent denominations.

OLC's Head Prefect

Miss Sandra Carter, Lakefield, Ont., has been chosen Head Prefect at Ontario Ladies' College, a United Church residential secondary school at Whitby.

Sandra has completed Grade 12 with honours, and looks forward to senior matriculation. This will be her fourth ear at OLC.

Here and There

Hard-working layman, Gordon oburn, chairman of the Board of Infor-nation and Stewardship, is off to Geneva o attend a stewardship conference . . .

Newfoundland minister, the Rev. David E. Lovewell, has been inducted s pastor of the Port Royal Circuit of Wesleyan Methodist Churches in Ber-nuda . . . the Rev. Charles R. Plaskett, f Montreal, is taking over the pastorate f St. Andrew's United Church, hatham, Ont., this month. . . Dr. onald Macleod has been named profes-or of homiletics at Princeton Theological eminary. He was minister of First hurch, Louisburg, N.S., from 1938 to 941, and later associate minister at oronto's Bloor Street United Church. . .

Dr. Paul Scherer of Union Theological eminary, New York, has been chosen as levotional speaker for the 20th General ouncil of The United Church of anada, opening September 12, 1962, in etropolitan United Church, London. . . hen the Rev. Dr. Ernest E. Long, ecretary of General Council, goes to ew Delhi, India, for the November orld Council of Churches General ssembly, he will also visit mission fields nd refugee camps . . . another world raveller is the Rev. Sterling Kitchen, ssociate secretary of the M and M epartment, who has been touring urope and will attend a stewardship onference in Geneva . . . the Rev. Dr. E. M. Aitken, of Hamilton, heads a com-mittee studying what part The United hurch of Canada might play in the anadian Centennial celebrations of 1967 . . . the Rev. F. N. Davey, eminent English scholar and churchman, is this year's lecturer of the annual Birks lectures, Faculty of Divinity, McGill University, on September 18, 19. . .

Home from a tour of Israel, Jordan and Lebanon are the Rev. and Mrs. W. C. Mercer, of St. Paul's United Church, Port Arthur. They have just celebrated their 25th wedding anniversary, and Mr. Mercer his 25th year in the ministry. . . the Rev. Dr. J. R. Mutchmor goes to Calgary for September 28 and 29 . . . the Rev. Tom Allan, of Glasgow, will conduct a preaching mission in Halifax October 15 to 29, and will be at Dalhousie University October 31 to November 3 . . . the Rev. Dr. Howard Thurman, dean of the chapel of Boston University, will speak at noon-day services at Toronto's Metropolitan Church, November 6 to 10 . . . a new United Church has been dedicated at Little Rapids, Ont. . . a Tyro and Sigma-C leadership conference is slated for Shaughnessy Heights United Church, Vancouver, October 22. . . Ten ministers' sons and daughters will participate in the opening of the new Forest Grove United Church, Willowdale, Ont., September 17. . . . Three denominations participated in a successful audio-visual training session in Toronto. . . The Rev. Ernest E. Baskier has begun a new pastorate at Knox United Church, Owen Sound, Ont.

Negro Gets Appointment

For the first time, a Negro has been appointed as a full-time teacher at the International Christian University in Japan. He is Dr. Ira A. Reid, chairman of the sociology department at Haverford (Pa.) College. He is a Quaker.

Youth Leader Visiting

Canadian youth groups of all denominations will play host in September and October to Rev. Roderick S. French, of Geneva, executive secretary of the Youth Department of the World Council of Churches. Toronto, the Lakehead, Winnipeg and Vancouver are on his itinerary. Visits to youth camps across Canada are planned. Mr. French also conferred with delegates to the North American Ecumenical Youth Assembly, held in August at Ann Arbor, Mich.

Deaths in the Church

The Rev. W. E. Galloway, 81, on July 27 in Vancouver, B.C. He had retired in 1952.

The Rev. George W. Dustin, 76, on August 14 in Gananoque, Ont. He was received into full connection in 1911, and served several Eastern Ontario pastorates, retiring in 1949.

The Rev. William M. Thompson, 78, in Medicine Hat, on August 15. He was ordained in 1920 and retired in 1952. His hobby was training for St. John Ambulance work. He also loved to sing in church choirs.

The Rev. Dr. Sidney Berry, 80, of London, Eng., former secretary of the Congregational Union of England and Wales.

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German Protestant leader, in an automobile accident.

Mrs. Florence Knight, widow of the Rev. J. C. Knight, August 2 in Hamilton, Ont.

Prof. Herbert J. Rose, at St. Andrews, Scotland, on July 31. He was son of the late Rev. Dr. Samuel P. Rose, and was formerly on the staff of St. Andrew's University.

Dr. Caird at Oxford

Prof. G. B. Caird, who left the principalship of United Theological College, Montreal, two years ago to join the faculty of Mansfield College, Oxford, has been appointed to the Grinfield Lectureship in Oxford University. He will hold the post for two years.

One of his predecessors was Dr. C. H. Dodd, who headed the translation committee for the New English Bible.

Health and Welfare Conference

Canadian Protestants engaged in religious, health and welfare work will be interested in the announcement concerning the second National Conference on the Churches and Social Welfare, to be held in Cleveland, October 23-27.

More than 40 American communions have scheduled their own meetings of health and welfare workers to run concurrently with the larger meeting. The National Council of Churches' Department of Social Welfare is sponsoring the gathering.

Bach on a Stamp

Johann Sebastian Bach (1685-1770), one of the most noted composers of sacred music, will be honoured by the German Federal Republic with a 20-pfennig postage stamp to be issued for general use.

He is one of a series of "famous Germans" to be memorialized on a new series of postage stamps now being prepared.

No Arguments, Please

A warning that Roman Catholics having inadequate knowledge of the Bible should avoid contacts with Jehovah's Witnesses was made in an article in "America," national Catholic weekly published in New York.

Catholics were told that only "well instructed" churchgoers can cope with the Witnesses in discussions of the Bible. The article cautioned that "unprepared Catholics will accomplish little and may endanger their own faith."

Warning that "there is nothing more harmful than to underestimate a potential danger," the article stated that the "Jehovah's Witnesses are specialists in their own peculiar way."

Honour Leaders

Victoria University will this month present honorary degrees to the moderator of The United Church of Canada, the Right Rev. Dr. Hugh A. McLeod; Prime Minister John Diefenbaker; Dr. Albert Trueman, director of the Canada Council; and Dr. Kaye Lamb, national librarian, Ottawa.

Church Women Appointment

Appointment of Miss Dorothy Young as department secretary on the staff of the Board of Women was confirmed by the sub-executive of General Council.

Miss Young's main responsibility will be the preparation and promotion of programming for The United Church Women.

A Benevolent Will

Prominent Canadian industrialist Gerald Ross Larkin, 77, who died at sea last April and was buried in Italy, left a $8,000,000 estate. After many bequests to relatives, servants and friends, the residue was divided into 24 equal parts. Twelve of these go to Trinity College, two to Trinity College School at Port Hope, Ont., two to the General Synod

THE MUSIC MAKERS' CORNER

by Fred. J. Howson

WHEN you have a new piece of music to learn, do you ever wonder how that music was composed? Your teacher may tell you, or you may read about the composer, who certainly did not sit at the keyboard to write the music. A good composer always hears the music while he is writing the notes. Handel and Mendelssohn wrote music as you would write a letter, without wondering what to write next. Mozart heard the complete composition in his mind before writing a note; then he wrote very rapidly: for example, he completed an overture in one night. Beethoven wrote a sketch of the music first, then made alterations, and changed his mind several times before it was published. Chopin wrote his piano music so that it would fit the fingers and the keyboard easily.

You can write music too, if you hear the music in your mind and remember it, but you must have a good knowledge of harmony — the art of combining chords, and counterpoint — the joining together of two or more melodies to produce beautiful music. It will take three years to learn these subjects well enough to prepare you for writing music fluently, because music is a language of sound. Chords represent nouns, verbs and adjectives, and little pieces of counterpoint help to make the adverbs, conjunctions and prepositions. Finally you must have a certain form for your music. So please remember that if you like music there is no reason why you should not write some for yourself and your friends.

the Anglican Church, two to the Toronto Diocese, two to a Toronto Anglican congregation and two to a hospital. Additional gifts were made to The Society of St. John the Evangelist, and the Sisters of St. John the Divine.

Wesley in Japanese

The sermons of John Wesley, founder of Methodism, were published last month in Japanese. The publication was sponsored by the Wesley Translation Society of Japan. It is working on the translation of other Wesley writings, including Notes Upon the New Testament, Letters, Journals, and Theological Essays.

Protestantism at St. Mike's

A centre to foster theological studies in Christian unity will be launched this fall at the Roman Catholic St. Michael's College in Toronto. It will be known as the Centre of Ecumenical Studies.

The college will establish a research library for the study of Protestantism and subjects related to church unity.

Calgary Aids Refugees

Five United Churches in Calgary pooled their efforts, raised $4,000 and brought a French mother, her Hungarian husband, Antoine Zorkoczy, and their eight children to Canada this summer.

Committees from the five churches set themselves tasks of teaching the family English, and finding a home, food and clothing for them.

An Exchange of Presbyterians

While Canadian Presbyterians consider approaches of The United Church of Canada for unity, if not union, 25 young Presbyterians of the U.S.A. Presbyterian Church sailed for Britain for a six weeks exchange program with British Presbyterians.

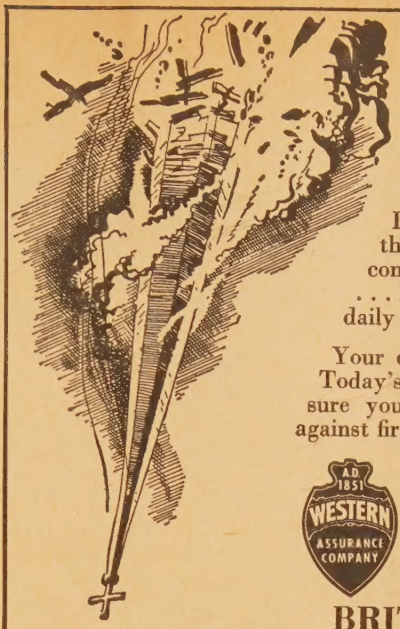
The U.S. group is returning a visit a year ago by a group of British young people.

UNDER COMMUNISM

(*Continued from page 9*)

in the Latvian village of Seme "came to Party headquarters and complained of the waste involved in maintaining and heating the church." Velta Muncevicha, headquarters secretary, personally went to check and exclaimed: "Look, what a wonderful hall. There would be room here for 200. Bright and comfortable. If we'd send the pictures to a museum, we'd have a wonderful club."

"After that," the report continued, "Party workers began to visit individual members of the congregation. Next, all members were called to a meeting in the Soviet Economy Club. At the outset, some had doubts about the advisability of closing the church, but at the end they came to that decision unanimously." ●



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THEY GAVE HIM TEN

(*Continued from page* 14)

yard. But money is scarce, and one old-timer, shaking his head, worried, "On top of everything else, I hear they're putting another cent on the bread."

Bill Fraser worried, too. He told a close friend, "I don't want any impression around that I want a new manse." So at the board meeting, he had his student assistant act as chairman.

But his fears were unnecessary. Businessmen on the board carried the day. Said one before the meeting, "It's only commonsense. To fix that place up would cost more than to replace it. Anyway, we can't start work until next spring. So we'll find another house for Mr. and Mrs. Fraser this winter. They can't stay there. They'll freeze."

Such concern makes Mrs. Fraser feel that she belongs to the Maritimes, even though she was born in England, spent her teens in Alberta, attended Naramata training school in British Columbia and worked in Saskatchewan. She's almost 22.

Ten Girls, No Boys

She and Bill met in the summer of '59 in an Alberta farming village named Milo, where she was visiting her sister. Bill, fresh from graduation with his Arts degree, landed there to serve as student minister from May to September. Shortly after he arrived, he called a meeting to organize a young people's group. He laughs as he recalls: "Ten girls showed up, but not one boy." Among the ten was Hilary Watson.

Naturally, next summer Bill applied to spend his last summer before ordination in western Canada. In the meantime Hilary moved to Saskatoon, stayed at the home of the Rev. G. B. Mather, worked in the bank, and sang in the choir of Third Avenue United Church. The field Bill was sent to that summer was Colliston, about 75 miles from Saskatoon. Then, this spring—May 9 to be exact — Hilary came to the Maritimes and they were married in Bill's home church, First United in Trenton, only a couple of hours from Musquodoboit. "Since we were staying in the Maritimes," says Hilary, "I came east and we were married here, and it saved the expense of Bill going west and then back here."

Bill's father—a carpenter—is clerk of session in the Trenton church and was Sunday school superintendent for 18 years. Sixteen ministers have come out of the Sunday school since 1925. Both his parents were born in Scottish Pictou County. They've lived there all their lives. Bill is the oldest of four children, two boys and two girls. His decision to enter the ministry wasn't sudden. "It had been on my mind for quite a while, but I wasn't sure. Then when I started, I was really convinced."

He hopes to be a good preacher, faithful pastor and effective youth worker. "But," he says, "I'm not a specialist in one particular branch. I'm a general practitioner." His reading is not limited to theology either. In college, he majored in history, and in July, was reading William L. Shirer's *The Rise and Fall of the Third Reich.*

But there will be more than study to fill his days. The harbour is a merry - go - round of activity for the approximately 1,000 residents and summer citizens. This July, along with other projects, they held their two-day fair and sponsored a water-safety course. To pay costs, many citizens were busy in early summer, selling raffle tickets. Said one church official merrily: "It's a great way to raise money. I wish we could do it for the church." Asked if anybody opposed raffles, he nodded slowly: "A few. They won't buy. There's such a small chance of winning."

John Jones, an elder at the harbour, says, "The people here want a minister first as a spiritual guide. They were brought up in church and Sunday school. It's part of them. I think Mr. Fraser is really going to fill the bill."

Early last Monday morning, the Rev. Kimball William Fraser, 24, was busily preparing schedules for his fall and winter work. Outside his study window, a boy reluctantly bound for school, scuffed his way alone on the gravelled road and felt sorry the heat was leaving the sun. In her kitchen with the five doors, Mrs. Hilary Fraser, 21, paused at ten o'clock and thought of autumn on the prairies. And down the road, in a tidy warm house, Mrs. Norman MacInnis, whose son Murray is a missionary in Angola, was telling a visitor: "I know Mr. Fraser will do well. We're lucky people. We've always had fine ministers." ●

DROUGHT, FIRE

(*Continued from page* 21)

witness. Ministers were on the scene helping to feed the hungry and placing themselves and their cars at the disposal of the communities to assist in the evacuation and help with the billeting where necessary.

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